1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

851 upon the age class trotted toward Patkwę'i's house, humming "like humming
846 birds," and there a whole meat pie was distributed among them. Meanwhile Patkwę'i's husband had also abandoned the partitioned space of seclusion, put on his earplugs once more, and had himself painted with urucú. When the rópkama still humming as before, ran back, one of the oldest Indians came to meet them dancing, howling like a steppe fox, and bashfully slinking from one side to another. As a steppe fox always visits an abandoned camp site in search of food remnants so the old man was looking for the residue at Patkwę'i's house.

A ceremony of such complexity, however, takes place only when the first child is born. On the same day another woman, who had already given birth to a number of children, was discharged from her retreat. All she did was to send a meat pie via her brother to the council assembled in the plaza.

851 When Kapẽrtụk's wife had been delivered of a little girl, his sister, Mĩkwę'i
[551] took her in her arms and carried her to the aunt's matrilineal home, thereby indicating that she would transfer her names to the infant. Then Kapẽrtụk's and
846 Mĩkwę'i's maternal uncle went to hunt a deer, which he turned over to his niece. The meat she prepared was partaken of by all the inmates of the matrilineal home of Kapẽrtụk's wife, except herself and her husband. Unprepared slices of this game must not be distributed in other dwellings lest the hunter lose his luck, growing lazy and sleepy (čukaká). For the same reason he must not throw his booty on the floor when he gets home, but must deposit it with caution.

[825] After his seclusion an infant's father goes on a hunting trip in order to kill an anteater of the smaller species (*Myrmecophaga tetradactyla*), which is said to "rear its children like a human being" by carrying them around on its back.

852 As soon as the child has its change of hair, the furrow is cut round its head.

604 Not until the close of seclusion does the mother indulge in domestic chores, and even then only in part because during the first months she hardly lets go of her infant. In leaving the house she turns it over to her own mother or another female housemate. A little girl is likely to spend considerable time at a paternal aunt's—even if she should not be the one from whom she acquires her names. This bond between little girls and their paternal aunts often is of great intimacy, being even more striking than the corresponding tie between a boy and his maternal uncle, which manifests itself later and especially in ceremonial. This uncle certainly pays no attention to a nursling's care.

853 So long as the mother maintains continence, the child is supposed to grow apace.
856 For this reason many women abstain from marital congress for months, allowing the hair around their temples to grow, but immediately clipping it after the first postnatal cohabitation. This obligatory continence is by no means to every husband's taste, and a fantastic tale of suicide—relegated, it is true, to the days of long ago—is told. On the plea that their child was still too small a woman denied
[762] her husband access for many months. He had himself, as well as the nephew to whom he had transferred his names, decorated and took the boy into the steppe. There he pretended to hunt falcons, kindled a fire around himself and the boy, causing both to perish.

INFANCY

853 The nursing period lasts about two years. The mother gives suck as often as the child desires it, kinswomen being glad to help so far as they are able. The mother teaches her child to eat cooked food by chewing it and then placing it in the infant's mouth.

854 As soon as the child is able to sit, the mother carries it straddling her left hip